

# DAKSHINAMURTHY STOTRAM

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*Version - II*

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## VIDEO NOTES

### Verse 1 :

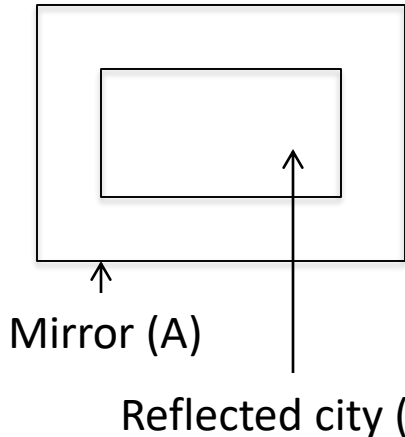
विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं  
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।  
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं  
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṁ nijāntargataṁ  
paśyannātmani māyayā bahirivodbhūtaṁ yathānidrayā |  
yassākṣātkurute prabodhasamaye svātmāname vādvayaṁ  
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 1 ||

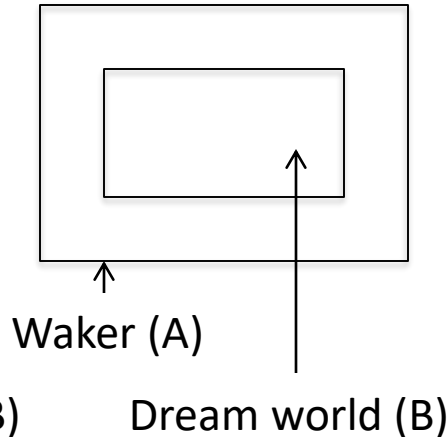
He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 1]

- Dakshinamurthi – Guru for Self realisation.
- What is Sakshat Kara explained by 2 examples :

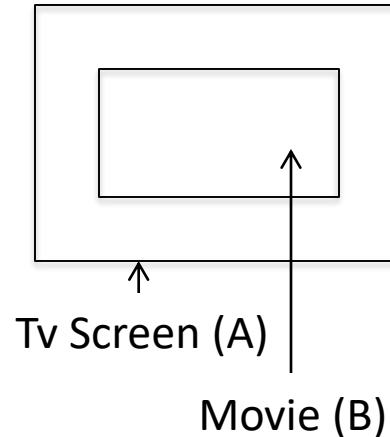
#### Example 1



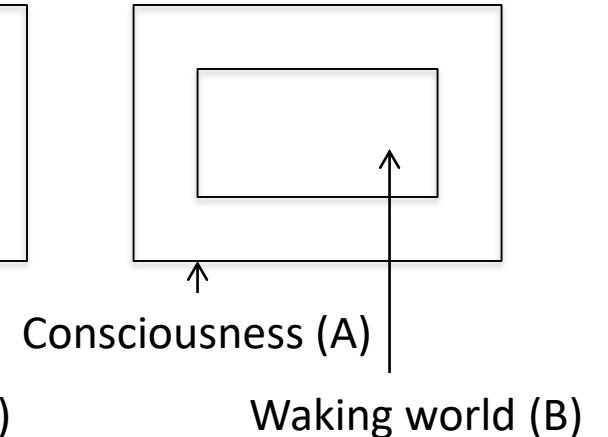
#### Example 2

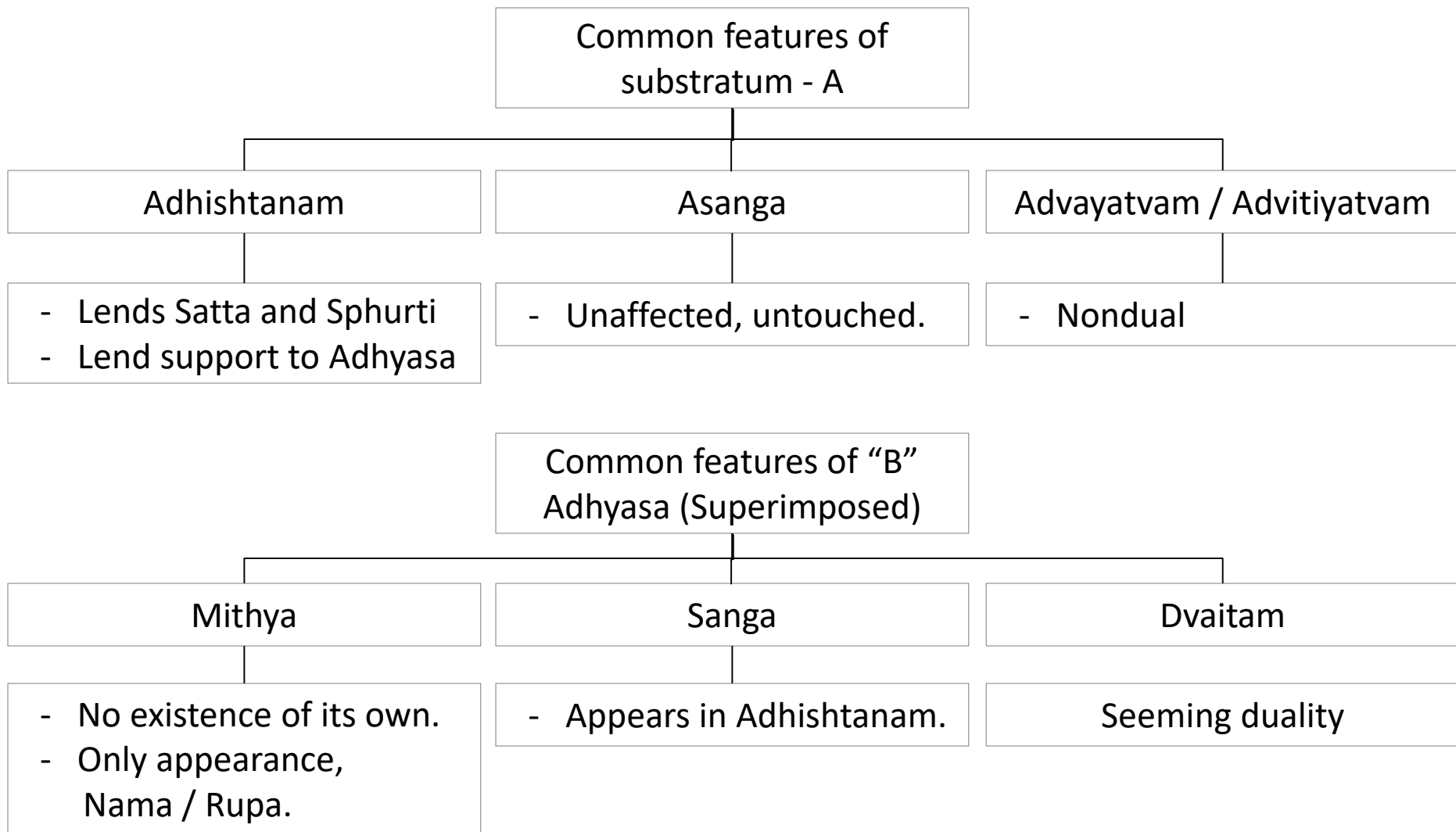


#### Example 3



#### Example 4





- Where does knowledge come from in dream?
- Light called, Atma Prakasha, Jnanam, self, revealer, Chaitanyam.
- Reveals "objects of Dream" and becomes Dream objects.
- Impressions are in the mind of Jiva with Karana Shariram.

## **Waking :**

- Same light reveals waking world in which external objects are there.
- Waking objects borrow existence, knowledge, light from Atma to reveal external objects which are Jadam, Achetanam.
- Atma makes them known with the help of mind which is in waking state.
- Body and mind are inert with no existence, consciousness of their own (Hence called Mithya).

## **2) Maya Nidra / Avidya / Ignorance :**

- Jiva asleep to his Sat – Chit – Ananda nature, nondual nature.
- Hence sees plurality.
- Realised Jiva sees nondual advitiyam nature, waking world exists in me and resolves into me.

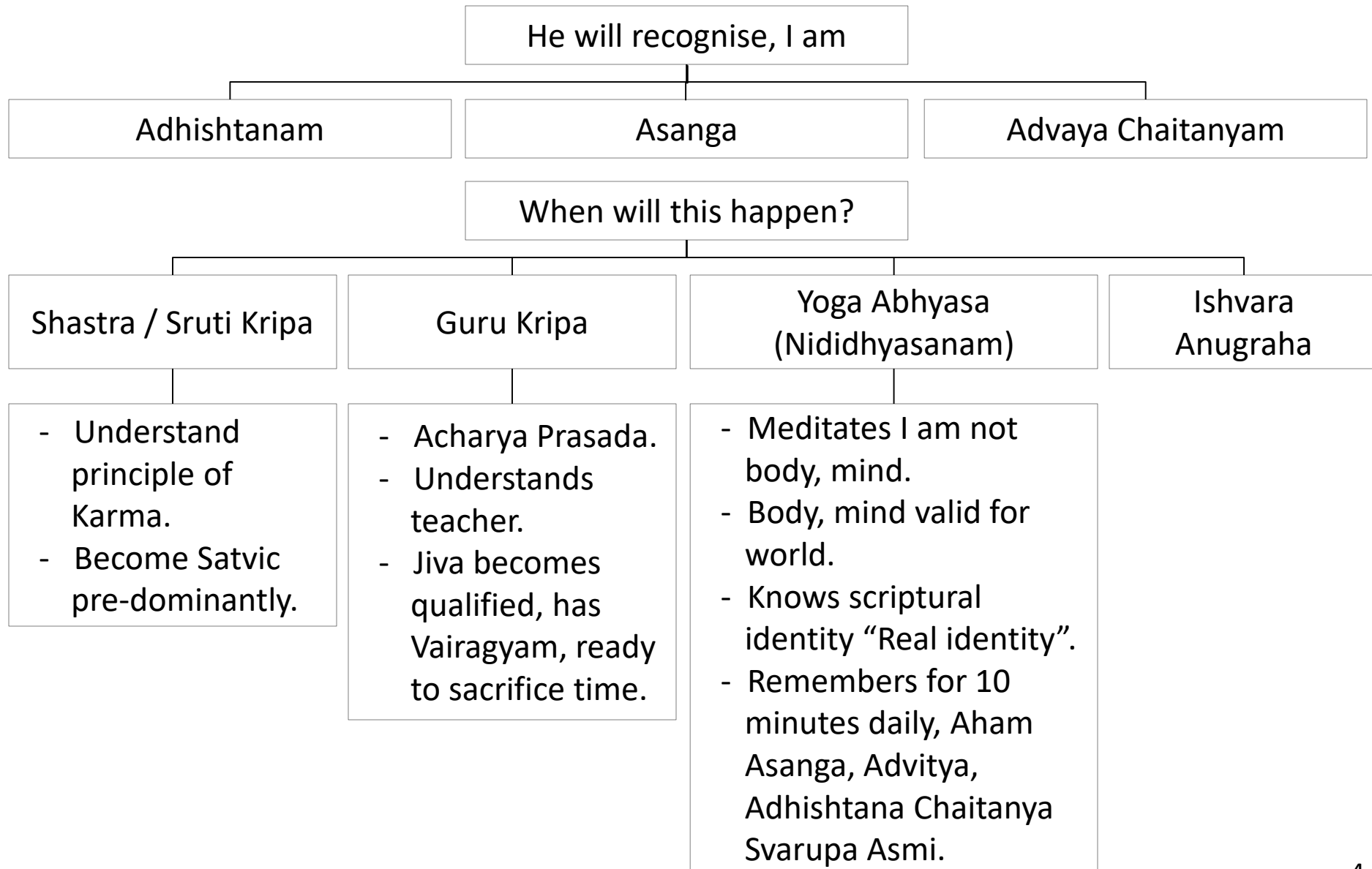
## **Dream :**

- Waker becomes one individual in the dream and experiences dream world.
- Sees dream world outside.
- Dreamer forgets wakerhood.
- In dream, we can never say its dream.

## **Waking :**

- Jiva is Atma.
- Atma Projects waking, universe because of Maya power and forgets world is in Atma.
- In waking don't think I am Atma.
- Atma is veiled by Maha Maya Nidra Shakti.

- Sees world outside Atma. Paramatma becomes as though Jivatma and plays in the waking universe.
- Jiva – Anadi, Maya suptaha will be Awakened by Guru.



- Realise I am Atma, not become Atma one day.
- I know my scriptural identity.
- Aware of transactional identity in waking.
- Scriptures introduce me to myself as Atma Chaitanyam.
- Moksha, my nature, ever free from mind with thoughts, emotions of sorrow, joy.
- This is Phalam of Jnanam.

**Reference :**

- Sureshvaracharya – Manasolasa – Commentary on Dakshinamurthy.

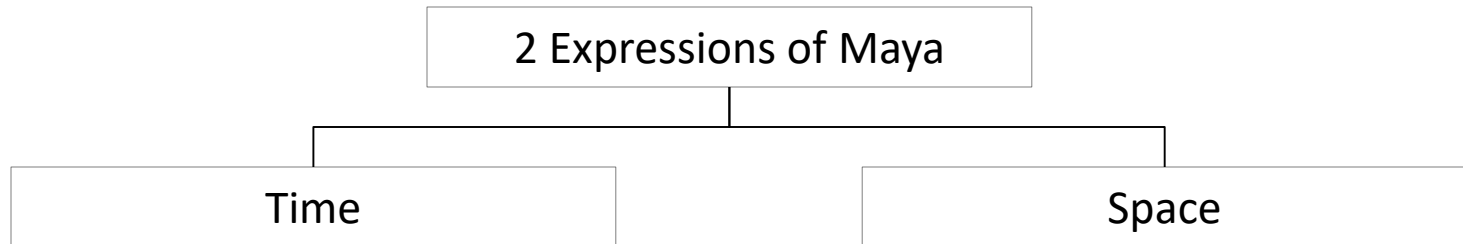
## Verse 2 :

बीजस्यान्तति वाङ्कुरो जगदितं प्राङ्नर्विकल्पं पुनः  
मायाकल्पित देशकालकलना वैचित्र्यचित्रीकृतम्  
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया  
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ २ ॥

bijasyāntati vāṅkuro jagaditaṃ prāṅnarvikalpaṃ punaḥ  
māyākalpita deśakālakalanā vaicitryacitrīkṛtaṃ  
māyāvīva vijṛmbhayatyapi mahāyogīva yaḥ svecchayā  
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 2 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

- Creation, Idam Jagat is like Angkur sprout present in seed.
- Creation presented as unmanifest state in Paramatma and becomes manifest.
- Maya Shakti in the creator makes unmanifest to come out as manifest.



- One appearing as many is because of time and space.

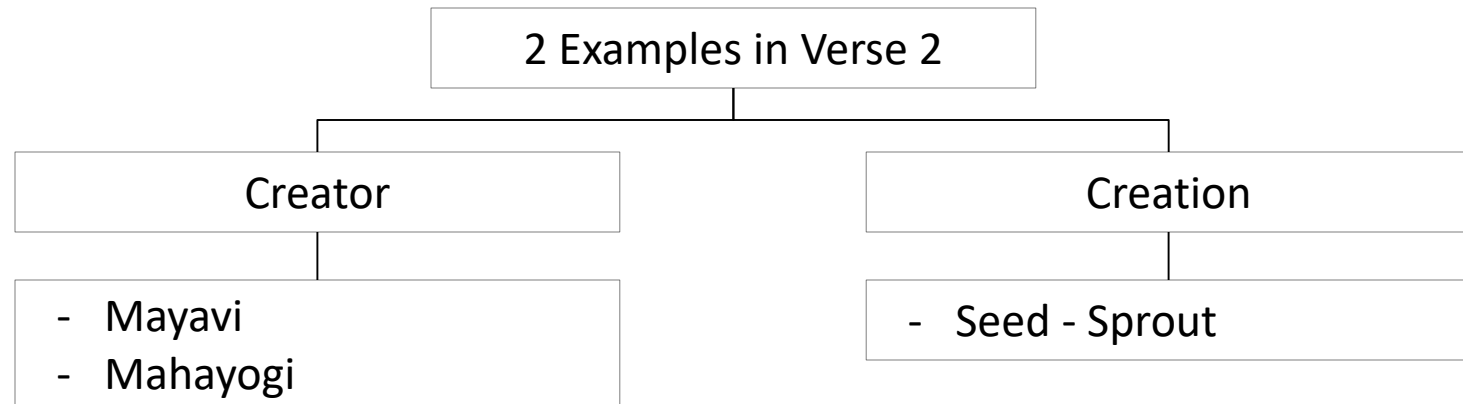


- Cut off space from world, manyness goes away, Advitiyam Brahman remains.
- When space can't accommodate more, time can...

**Example :**

6 – 7 PM	7 – 8 PM
One class	2 <sup>nd</sup> class

- Bhagawan is Adishesha, remainder when time – space goes.
- Jagat Vaichitri – plurality.
- Maya makes one into many with time, space.
- Creation is like magicians magic show or Siddha Purushas power.



**Lessons :**

**a) Creation is in - explicable :**

- Beyond intellect.

## b) Intelligent Cause + Material Cause – is one

- Like Mayavi and Mahayogi.

### Manasovilasa :

- Different schools of creation discussed, Nyaya – Veiseshika.

Tattva Bodha	Dakshinamurthy Stotram
- 3 Gunas cause of creation.	- Maya Power of Lord creates universe.

Taittiriya Upanishad	Chandogya Upanishad
- 5 Elements	- 3 Elements

Kalpapakam	Nirvikalpapakam
- Manifest	- Unmanifest

### Why God creates world?

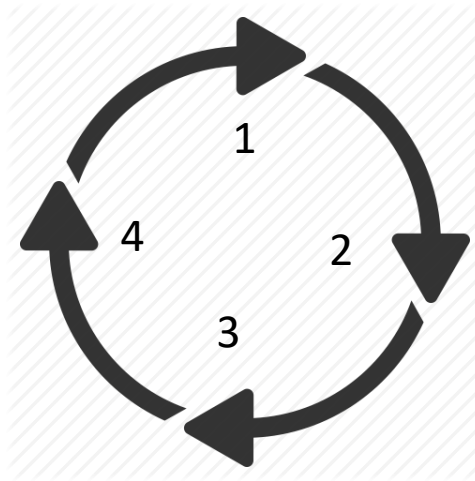
- Svecchaya – out of his own will power.

### Example :

- Bathroom Singers!
- Dream

## Scriptures :

- To exhaust Karma Phalam, Vasanas, need world with objects, and beings.
- Karmas exhausted of previous creation by multiple rounds of births and deaths in this creation.
- Punaha, Punaha – no 1<sup>st</sup> creation.



- Cycle
- Like clock,  
when time begins – can't say,  
never stopped.

- Karmas always there.
- Scriptures don't answer why creation begins, millions of years ago, so that you don't give up self-effort now to improve.
- Don't ask questions not related to present context.
- What is important is what should I do now?
- Every creation is prototype of previous creation.

## **What is practical application?**

- God is Material Cause + Intelligent Cause of creation.

### **a) Material Cause : Everything is God.**

- See God in self and in others, Sun, Moon, Stars, Ocean – Mother, father, expand vision, Love, compassion brings less friction. This is practical vision of God as Material Cause.

### **b) God as Intelligent Cause :**

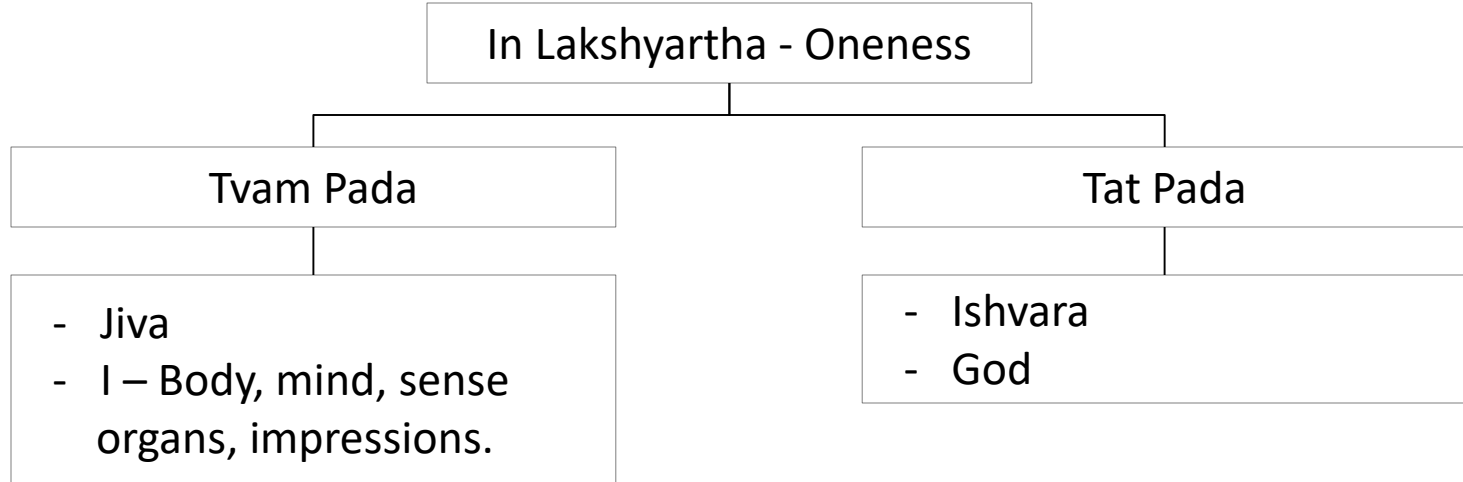
- My worries should go down.
- Do what is required. God gives wealth, knowledge, power – all of which represents Ishvara.
- God being Intelligent Cause will take care of my worries.
- Live in harmony or get disconnected.
- Oneness taught here as God being Intelligent Cause.

### Verse 3 :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते  
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।  
यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ  
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

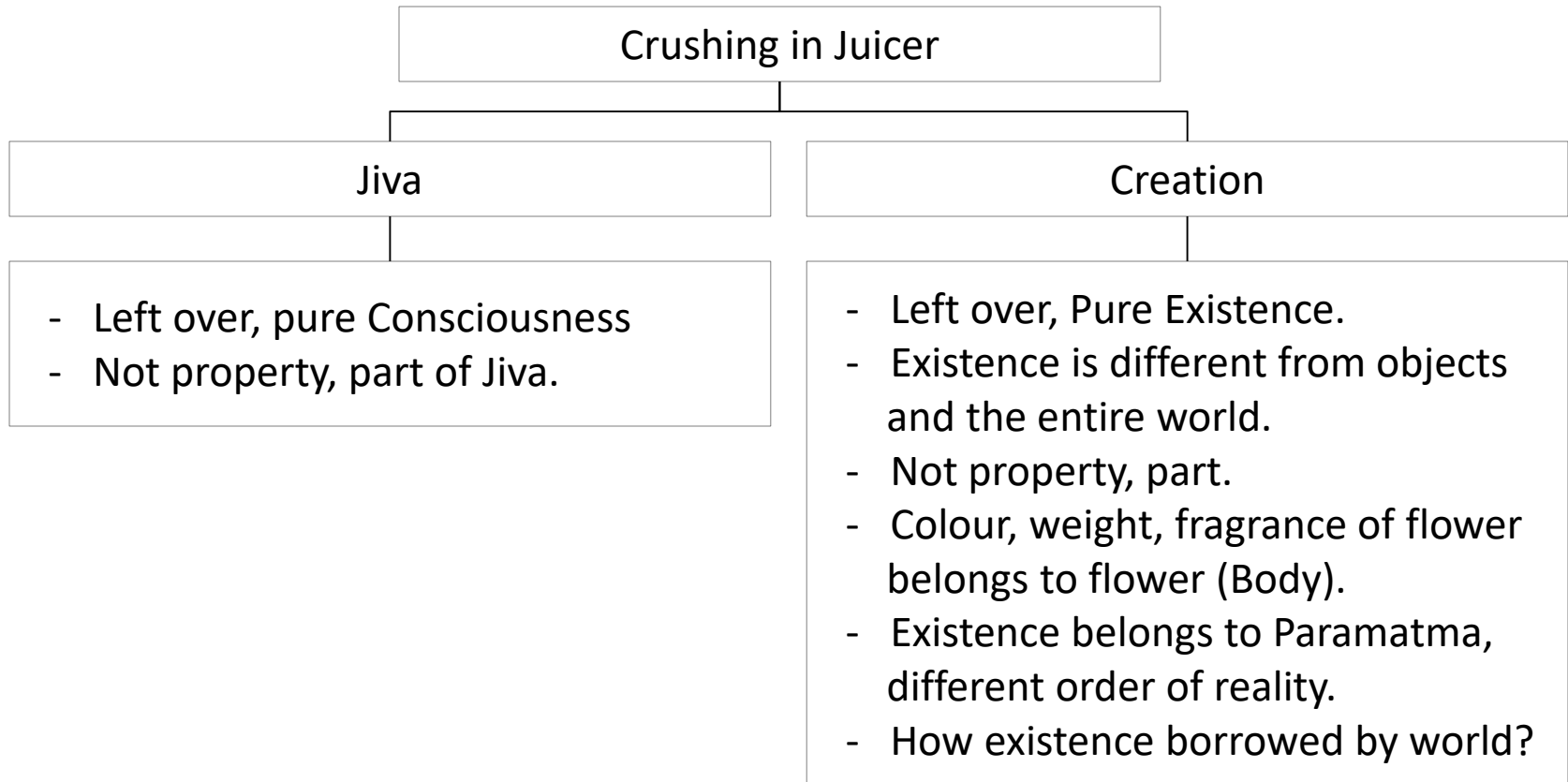
yasyaiva sphuraṇaṃ sadātmakamasatkalpārthakaṃ bhāstate  
sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān |  
yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau  
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 3 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]



- All function because of Consciousness which expresses through Jiva and Ishvara.

- Pure Consciousness + Expressed Consciousness + Equipment = I.
- Implied meaning = Witness, essence of all Jivas.



- Whatever is cause expresses as effect.
- Quality of cause is in effect.

Karanam	Karyam / Guna
<ul style="list-style-type: none"> <li>- Sugar</li> <li>- Parent</li> </ul>	<ul style="list-style-type: none"> <li>- Sweet Milk</li> <li>- Child</li> </ul>

### a) Sat – Asat Kalparthakam Bhasate :

- One consciousness appears both as Sat and Asat.
- Jivas Svarupam is Paramatma Svarupam, gets sorrow because of Maya.
- **Existence of Jagat belongs to Paramatma creator.**

### b) Sphuranam :

- Satta is Sphuranam.
- Existence is Consciousness.
- Dakshinamurthy, facing south, death, fearlessly releases me from fear of death.
- I should be able to face my death and others death with this teaching, get emotional support from Lord, not objects.
- Knowledge translated into wisdom, is support during crisis.
- Enlightened Jiva, recognises nondual nature, not at level of perception or transaction,.

I	World
Am Experienter	Experienced

- Duality has to go.
- Experienter of gross objects, body, mind.
- Identified with mind – experience sorrow, distress, headaches.
- Understand waking also like dream.

### c) Revision :

#### Verse 1 : Jiva Analysed.

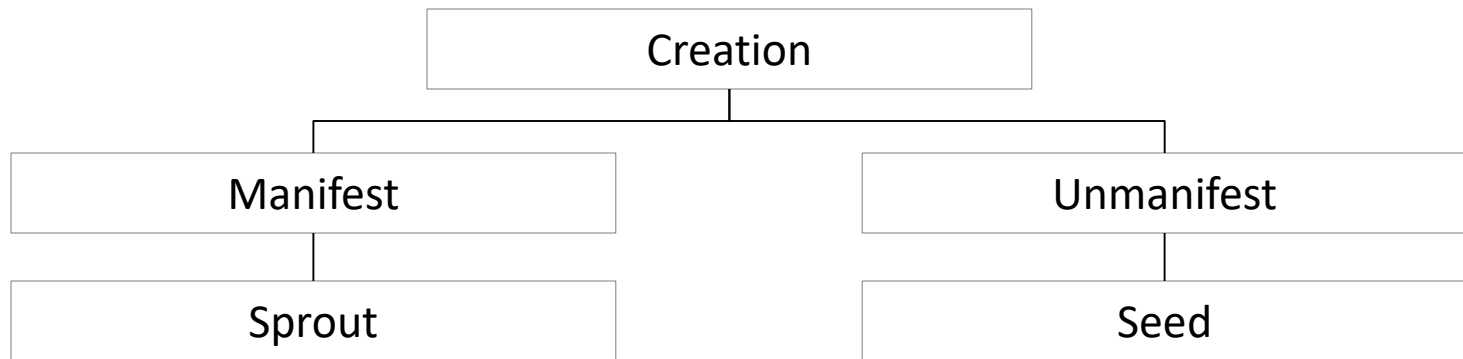
- Sakshat Kurute Prabodha Samaye Svatmanam Eva Dvayam.
- No duality outside or inside, constant dwelling is required, then freedom is possible.

#### 3 Examples :

- i. Mirror / Reflection
- ii. Movie / Screen
- iii. Dream / waker

#### Verse 2 :

- Ishvara w.r.t. creation analysed.



- World never started, on going cycle.
- No time when world is not there.

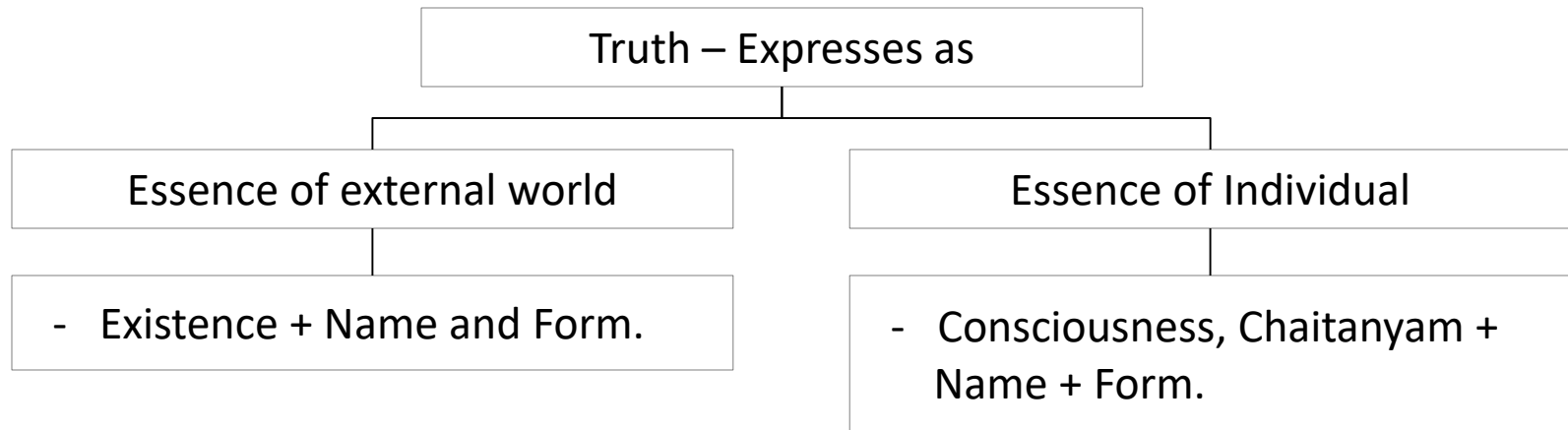


### 3 Examples :

Mayavi	Magician	Bagawan
<ul style="list-style-type: none"><li>- Maha Yogi</li><li>- Creates by Yogic power.</li></ul>	<ul style="list-style-type: none"><li>- Creates by own power.</li></ul>	<ul style="list-style-type: none"><li>- Creates with Maya Shakti.</li></ul>

### Verse 3 :

- Tat Tvam Asi teaching given.



- Where to find security and happiness?
- Within, through knowledge.
- Drop name and form by Bhaga Tyaga Lakshanam, lesser order of reality, hold to truth.
- Eliminate what does not make sense, name and form.
- Truth, reality is Sat Chit Ananda Atma.

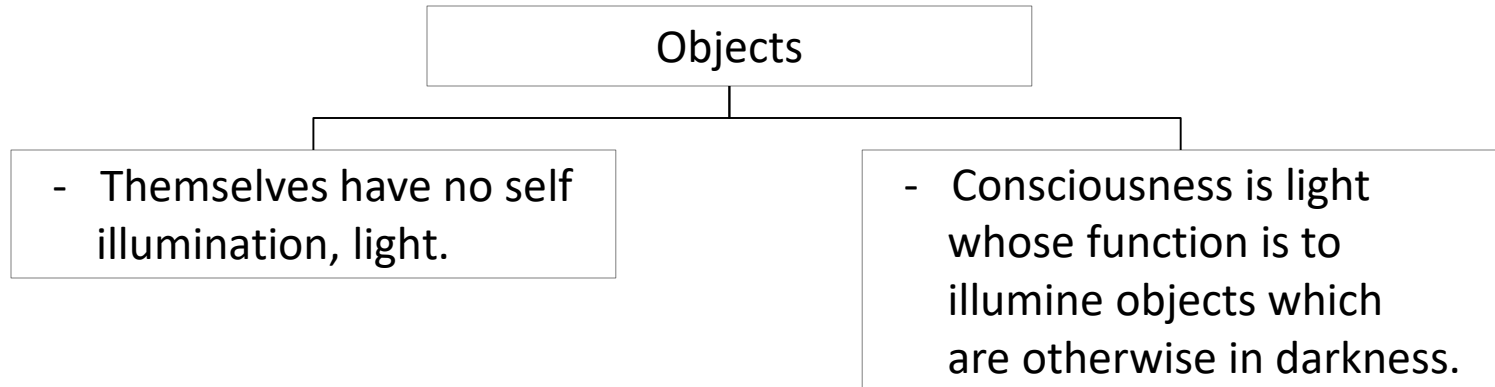
## Verse 4 :

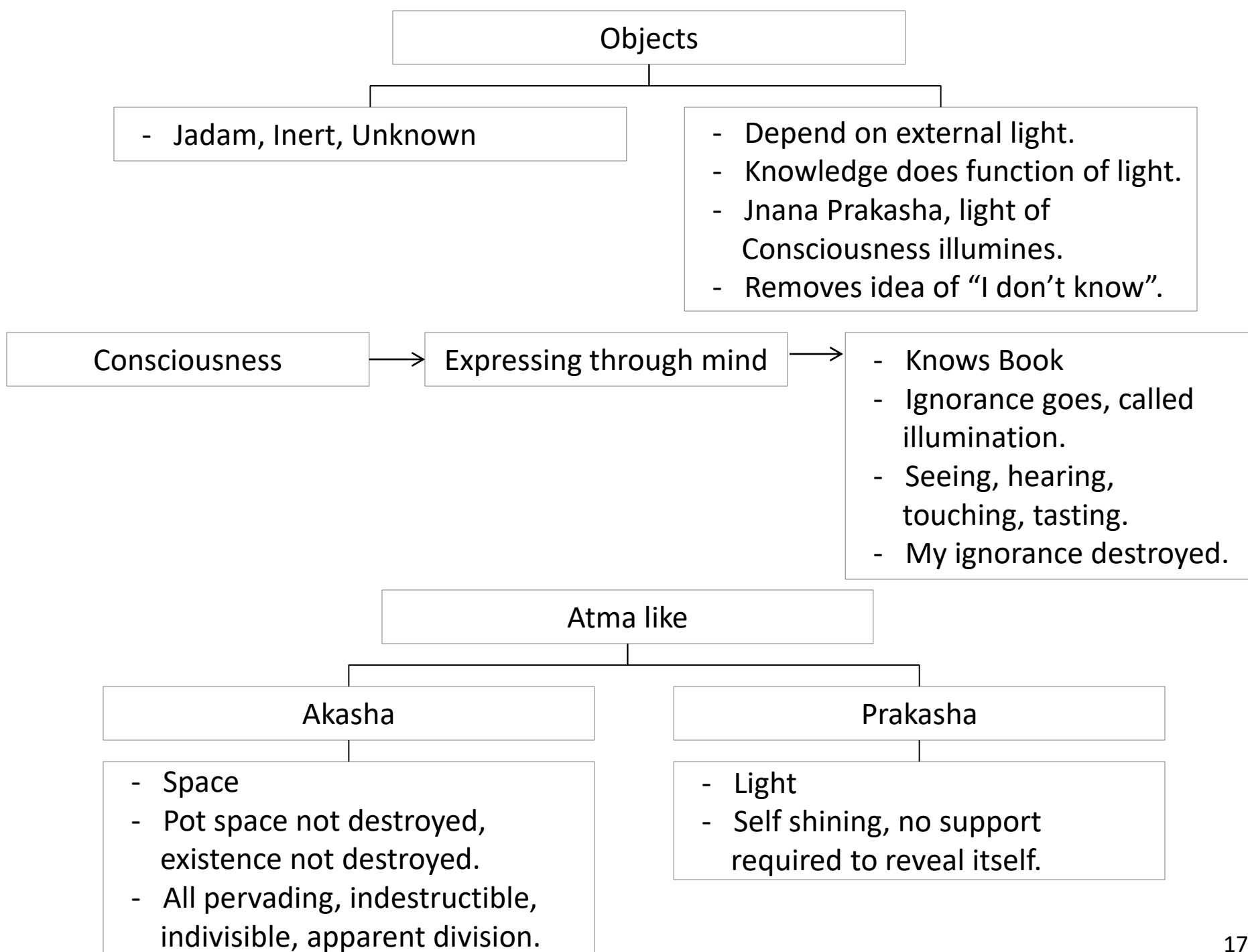
नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं  
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।  
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram  
jñānaṃ yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |  
jānāmīti tameva bhāntamanubhātyetatsamastaṃ jagat  
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 4 ||

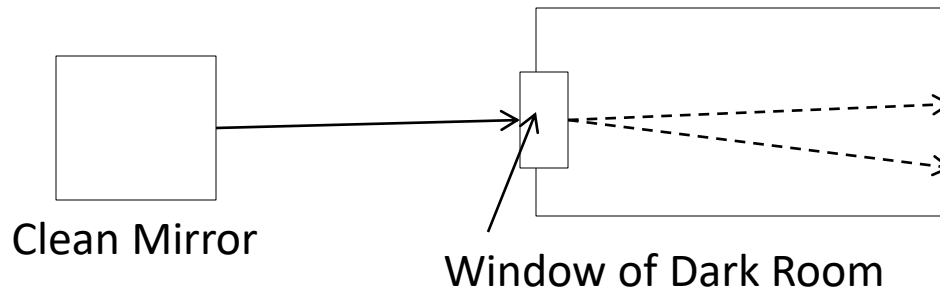
(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- Do objects exist by themselves or do they exist because of Chaitanyam, Jnana Prakasha?
- Ishvara lights universe, makes them known.





- In this verse, process of how knowledge takes place shown :



Room illumined Because

Mirror Alone

Sun

Both

Jagat illumined – because of

Pure Consciousness

Mind

Consciousness + Mind

- Reflected Consciousness – becomes experiencer of 5 sense organs, 5 sense objects.

- Knowing function.
- Act of mind
- Experiencer → Pramata
- World – Prameyam (Object)
- Ghatam Janami
- Become knower, experiences when pot in front.

- I) Original Consciousness expresses through mirror of mind, mind experiences world in Jagrat, Svapna.
- II) When mind down, mirror not available – sleep.
- III) Sun, Original Consciousness, exists alone.

- How to gain experience of Original Consciousness?

**a) Tameva Bantam Anubhati Sarvam...**

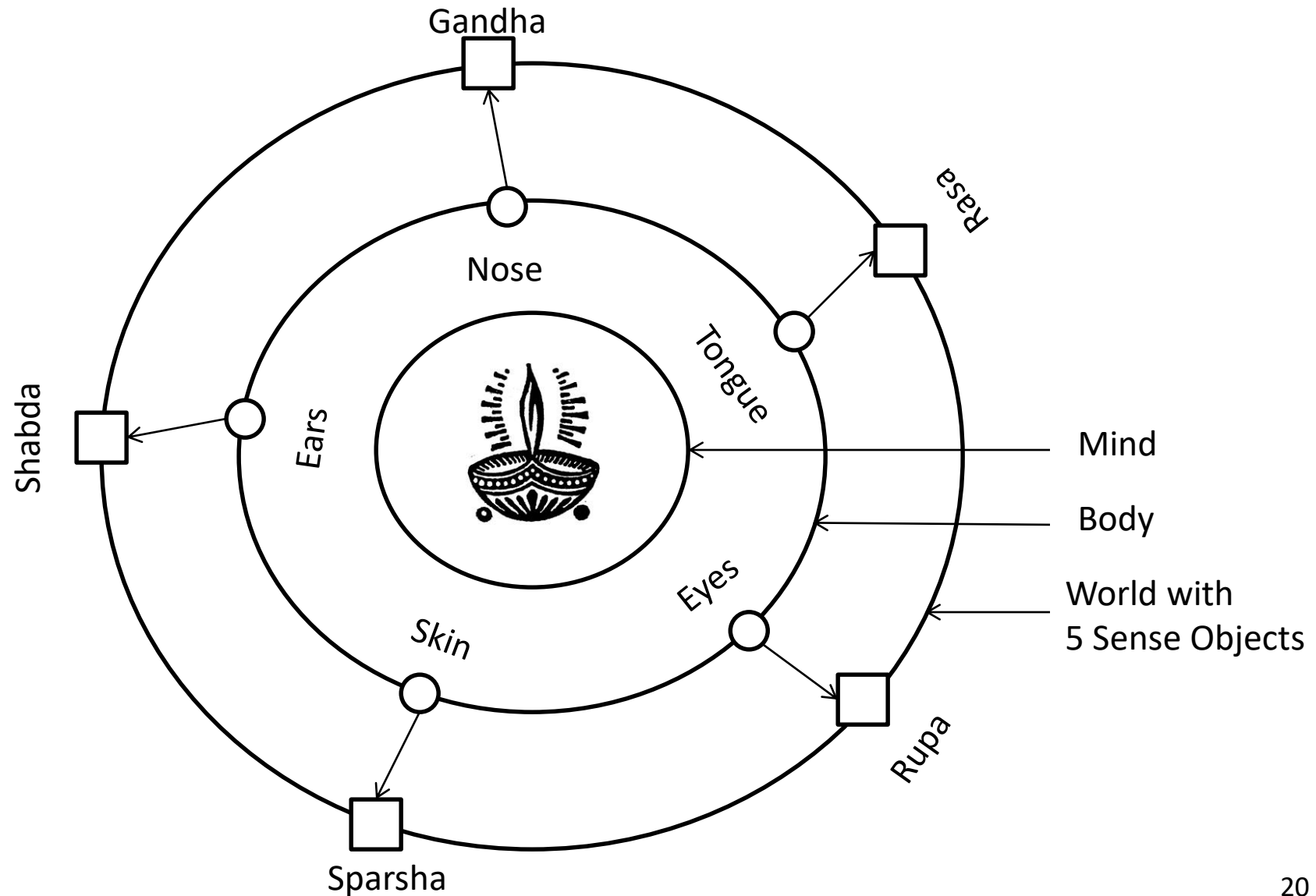
- Everything known after this Consciousness.

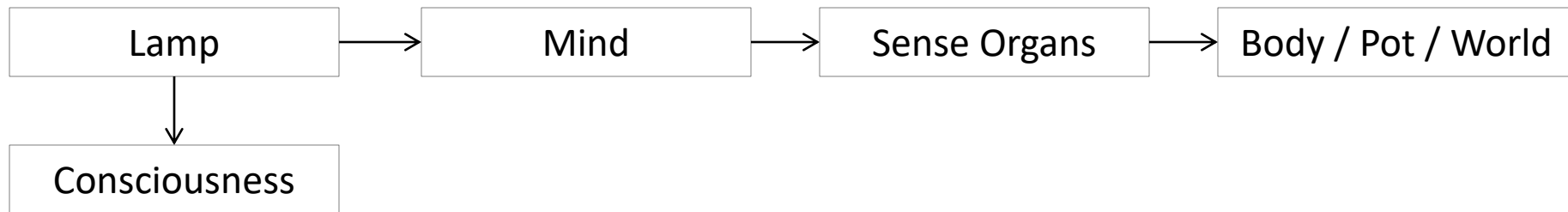
<b>Bhati</b>	<b>Anubhati</b>
Original Consciousness	Reflected Consciousness in Mind

- You are not the experiencer – Reflected Consciousness + Mind + World but the original light of Consciousness.
- All experiences possible only when this Original Consciousness is there.

<b>Original Consciousness</b>	<b>Body</b>
<ul style="list-style-type: none"> <li>- Not available for experience.</li> <li>- Ever illumined as “I” / Aham.</li> <li>- I can’t turn away from my Consciousness, called self Consciousness, it is ever there.</li> <li>- No time when I am not experienced.</li> <li>- That which is always experienced is self illumined.</li> </ul>	<ul style="list-style-type: none"> <li>- Does not have light of its own.</li> <li>- Thought not Svayam Prakasha, depends on light of Atma.</li> <li>- Goes out of experience in sleep.</li> </ul>

- I am Consciousness, I am expressing through this body and mind also.
- I am not Consciousness in the body.
- Body and mind are in Consciousness.
- Consciousness like Maha Deepa, great lamp, kept in the body.





- Light / Consciousness is knowledge power in us.. Removes darkness of ignorance of the world of objects.
- Shabda, Sparsha, Rupa, Rasa, Gandha known to me through this light.
- Janati – How I know this?

### **Atma Bodha :**

- Aham – Absolute I → Become experienter when I shine in an individual Mind.



Become temporary experienter in Body + Mind + its world.

- Both mind and Original Consciousness required for experience of the world.
- I know I am eating, walking, running, breathing, tasting, seeing...
- I know – I don't know anything in sleep.
- Aham Na Kinchit Janami.
- Light of Consciousness blesses mind which is with absence of objects in deep sleep.
- Tameva Bantam, after you shine – Original consciousness, real me, Anubhati Sarvam – Reflected Consciousness + World.

- Reflection is a copy.
- Jnanam gives Atyantika Dukha Nivritti.
- Vedanta promises to make you free from sorrow, called Moksha.
- I am always experiencing myself, I loose connection with world when temporary body – mind – disfunctional, not myself.
- Verse 1, 2, 3 – Teaching.
- Verse 4 – Example – process of knowledge.
- Verse 5 – Opinion of others.



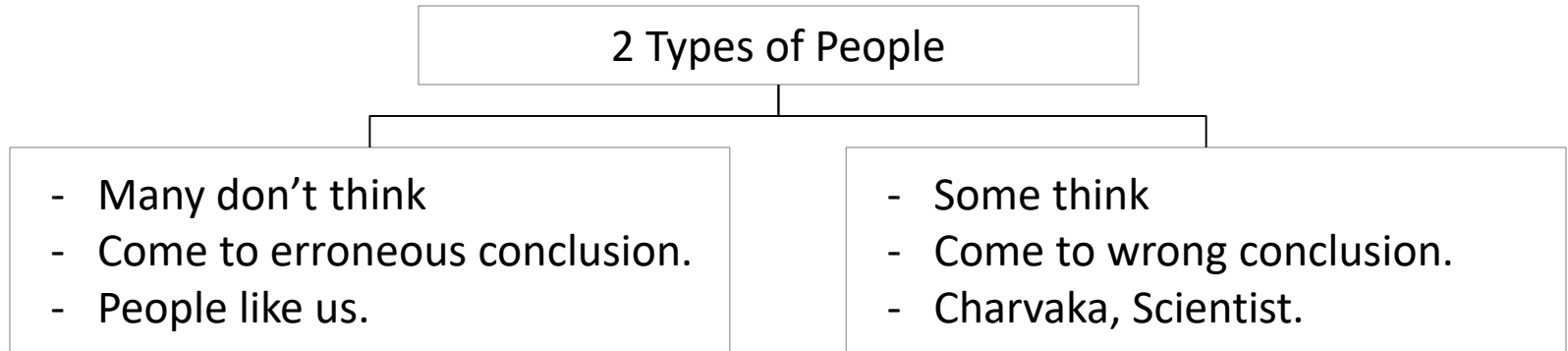
## Verse 5 :

देहं प्राणमपीन्द्रियाण्य प चलां बुद्धं च शून्यं वदुः  
स्त्री बालान्ध जडोपमास्त्वह मति भ्रान्ताभृशं वादिनः ।  
मायाशक्ति वलासकल्पित महाव्यामोह संहारिणे  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ५ ॥

dehaṃ prāṇamapīndriyāṇyapi calāṃ buddhiṃ ca śūnyaṃ viduḥ  
strī bālāndha jaḍopamāstvahamiti bhrāntābhr̥śaṃ vādinah |  
māyāśakti vilāsakalpita mahāvyāmoha saṃhāriṇe  
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 5 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) Those who Consider the Body or Prana (Vital Force) or Sense Organs or the Changing Mind or the Void (Total Non-Existence) as the "I", are Like a Naive Innocent Girl Child, or a Blind, or a Dull-Headed; they are Deluded but they Vehemently Assert their Points, The Inner Guru Destroys this Great Delusion Created by the Play of the Power of Maya, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 5]

- Teacher = Destroys my delusion.
- What are the delusions possible?



- I don't want to be both.

## I Close eyes

- Form of body comes.
- Error

- Not pure Sat Chit Ananda Atma.
- Reality

Delusions / Errors / Misconceptions  
created by Maya (Combination of  
Reflected Consciousness + Mind)

Body

- All enjoyments only for the body, focus only there.

Prana

- Maintains Physiological system.
- Do Pranayama

Sense organs  
Indriyas

- Seek enjoys.

Ever changing  
intellect

- Chalam Buddhi.
- Vigyanamaya Kosha.

Void

- Shunyam

- Body + Sense organs do not allow you to look within, always seeking enjoyments outside in the world.
- Yama, Niyama, Asana, Pranayama

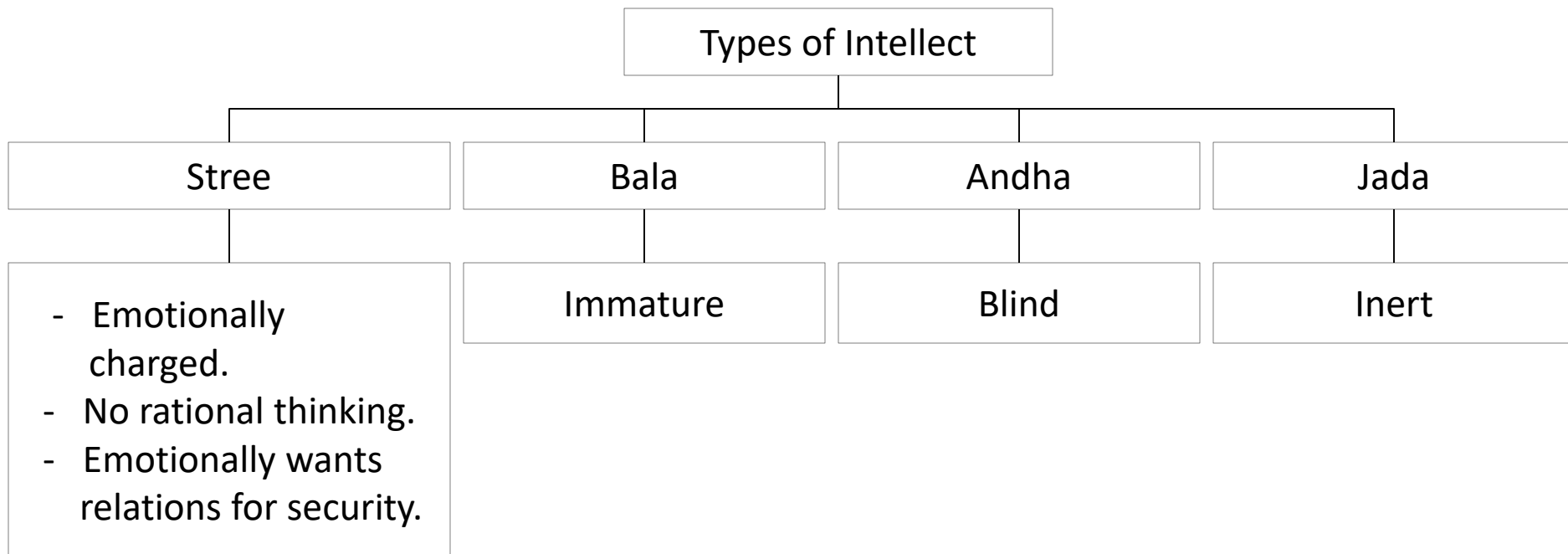


To control body.

- Pratyahara Dharana, Dhyana, Samadhi, to control mind.

### Shunya Vadi :

- Consciousness flowing like river.
- After thinking, says in between there is an empty period, its Shunyam, nothing is there, that is the truth.
- Vidyaranya in Panchadasi, tells Charvakas, you don't exist, nothing to discern.
- In between 2 momentary consciousness, non-existence exists.



## **Chariot Example : Krishna**

- Intellect in command.
- Holding reins of Horses – sense organs.
- Horses / Sense organs go wild in different directions.

## **Bala :**

- Immature intellect.
- Problematic child, has GPS System, no control of car.

## **Shankara :**

- I don't fall into any of 4 types of intellect.

## **Maya Shakti Vyamoha Samharine :**

- Jnanam is destroyer of Maya's Vikshepa Shakti which creates confusions.

<b>Only ignorance</b>	<b>Ignorance (Avarna) + Error (Vishepa)</b>
<ul style="list-style-type: none"><li>- In Sleep</li><li>- Bliss</li></ul>	<ul style="list-style-type: none"><li>- Cause of all sorrows.</li><li>- I am Body, mind, Prana, sense organs, void.</li></ul>

- Moha comes when I do not know I am Brahman.
- I am not clear about my nature – Sat, Chit, Ananda, hence I have wrong priorities in life – Artha, Kama.

## Tulsidas :

- No Sukham being rich.
- Richness not considered joy.
- Lack of money problem, excess of money not solution.
- How much money is enough? Can't say.
- We adjust Paristitih to come out of sorrow.
- Vyamoha is confusion of "I".
- Small confusions in house, school, college, tea – coffee.
- I am Jiva → Incorrect.



Worldly Joys, 1, 2, 3 out of wrong conclusions.

- We are all the time choosing between one false thing to other...
- Guru destroys ignorance not error.

Ignorance	Error
<ul style="list-style-type: none"><li>- Not knowing I am infinite truth, Atma.</li><li>- See in verse 3 Tat Tvam Asi.</li></ul>	<ul style="list-style-type: none"><li>- I am Body, mind, Prana.</li></ul>

## Advaita Makaranta :

- Once ignorance goes, error goes.
- We are under utilising power of intellect in Artha Kama, not using for Dharma, Moksha.

## Verse 6 :

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्  
सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।  
प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भज्जायते  
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६ ॥

rāhugrasta divākarendu sadṛśo māyā samācchādanāt  
sanmātraḥ karaṇopa saṁharaṇato yo-bhūtsuṣuptaḥ pumān |  
prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate  
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 6 ||

On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]

## Revision :

- Dakshinamurthy Stotram – Upadesa text, No Mananam, or logical debate.
- Truth defined as Guru Dakshinamurthi which expresses as Jiva, Jagat, Guru.
- Guru gives teaching – you are ultimate consciousness which is free.
- If I am this body, mind, I am bound.
- Freedom is to be free from Samsara and no transmigration.
- Consciousness is real I, Pure existence which appears as universe.

I	Jagat
<ul style="list-style-type: none"><li>- Jiva</li><li>- Chit / Consciousness / Observer.</li></ul>	<ul style="list-style-type: none"><li>- Paramatma, pure existence, appears as universe.</li></ul>

#### Verse 4 :

Absolute Consciousness	Relative Consciousness
- Light	- Pot with holes

#### Verse 5 :

- Confusion, erroneous notions, because of emotional issues.
- 4 intellects – lack of qualification, mind dormant can't accept truth, I don't want Moksha.

#### Remedy :

- Keep on studying.

What is said	What I am Holding
- I am not holding.	- Not said in scriptures.

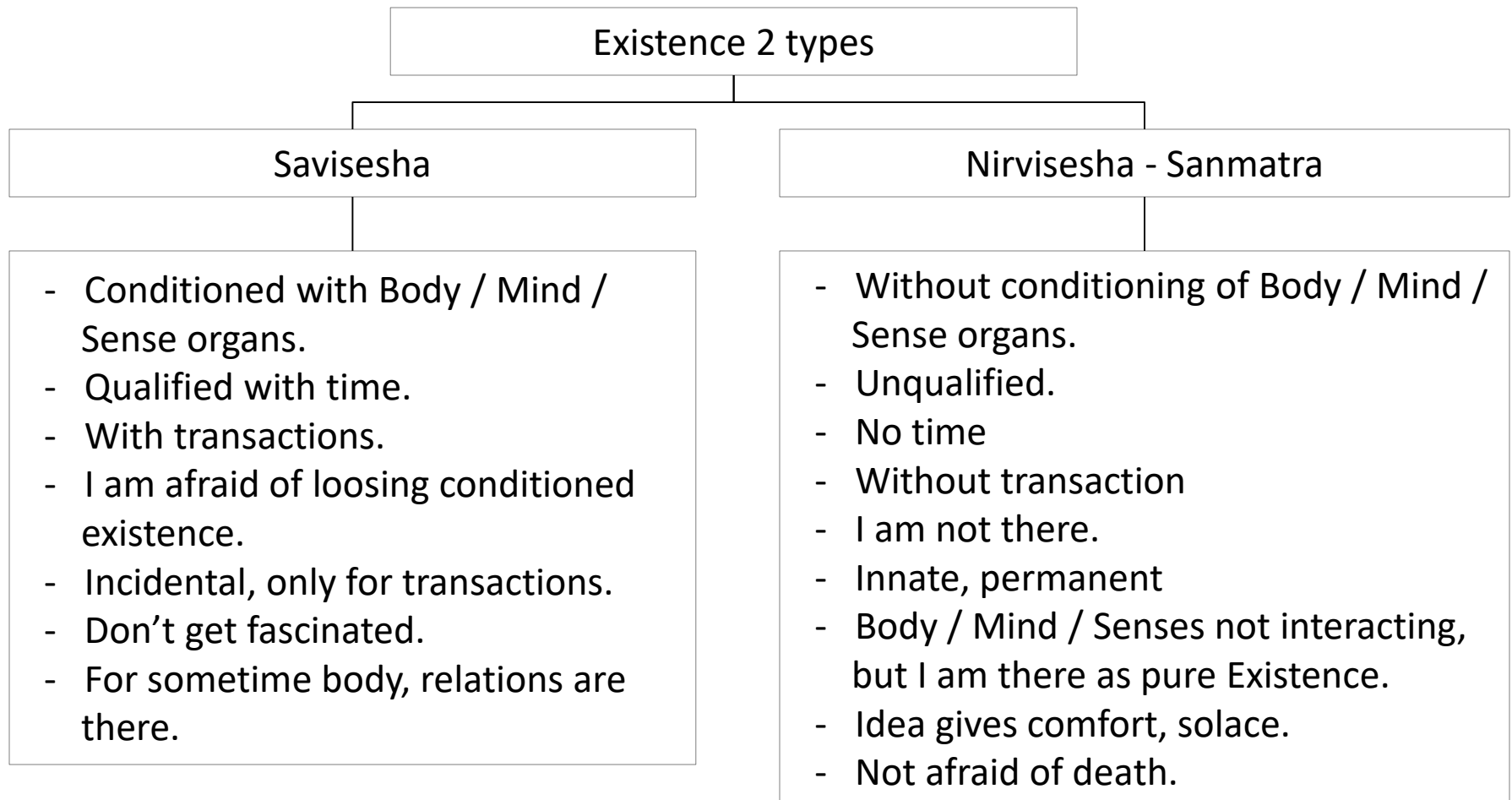
#### Verse 6 :

- Prominent opponent – Shunya Vada.
- Nothing is reality, no such thing as god, no experiencer, no experienced world, no basis for anything.
- Individual identifies oneself as speaker, listener, hearer...
- I identify with world by habit.

- Without instrument, I am not experienter.
- When I am in school on a break, I don't have identify of Primary or secondary school student.

Waking	Dream	Sleep
Many identity	Some Identity	No conditioned Identity

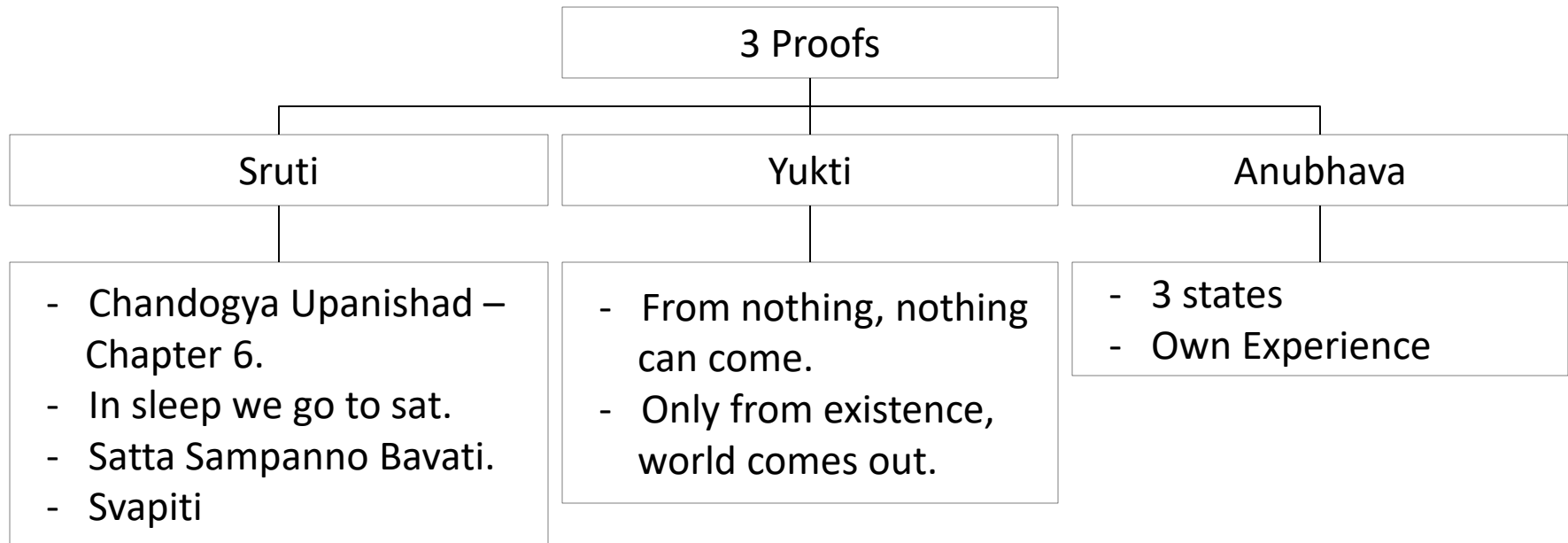
- I was there in deep sleep as unconditioned existence.





## Anubhuti Pramanam :

- Prag Isvapsu
- Pratyabingya = Recollect previous experience.
- Pratyabingya = Pratyaksha + Smriti.



- Svraupa = Sat.
- In Sushupti there is Sanmatra, who is none other Dakshinamurthi.

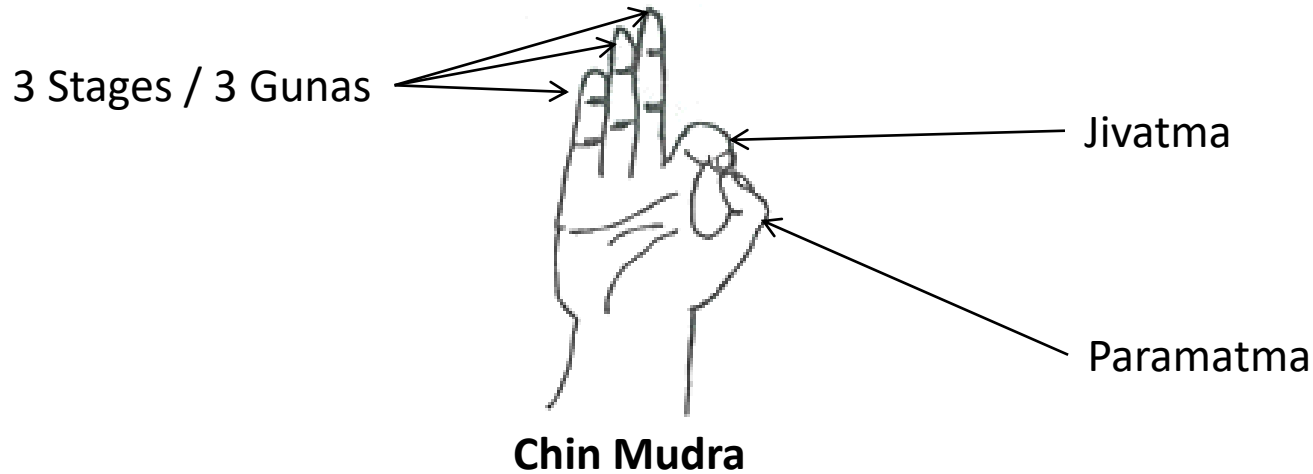
## Verse 7 :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि  
व्यावृत्ता स्वनु वर्तमान महमित्यन्तः स्फुरन्तं सदा ।  
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi  
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṁ sadā |  
svātmānaṁ prakāṭikaroti bhajatāṁ yo mudrayā bhadrayā  
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Dakshinamurty is the prostration. [Verse 7]

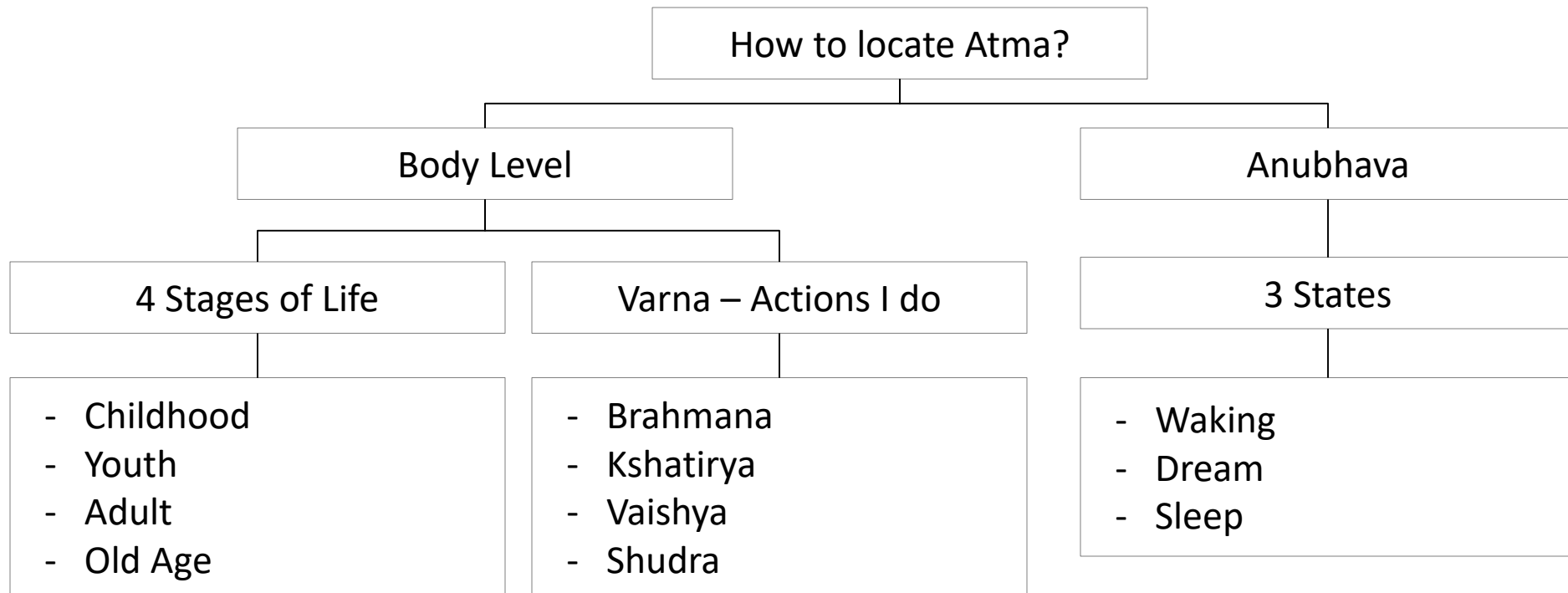
- Dakshinamurthy is Sakshi Chaitanyam.
- Revealed himself by Auspicious Chin Mudra.



- Jivatma separates his identification with 3 Avasthas, 3 Gunas and joins Paramatma.

## Aham Iti Anta Sada Sphuratam :

- Expressed always as I.
- Atma always available.
- Because of ignorance, I think Atma is not available now.
- Therefore feel I am in secure and I love to look outside.
- Our Goal : Sukham, Shanti, Abhayam.
- Happiness, Peace, Fearlessness only in Atma.



I Am	Kami, Raghi, Krodhi - Mind
<ul style="list-style-type: none"> <li>- Constant, Changeless, Juice</li> </ul>	<ul style="list-style-type: none"> <li>- Changing always</li> <li>- Becoming</li> <li>- Coming + going</li> <li>- Waste, pulp</li> </ul>

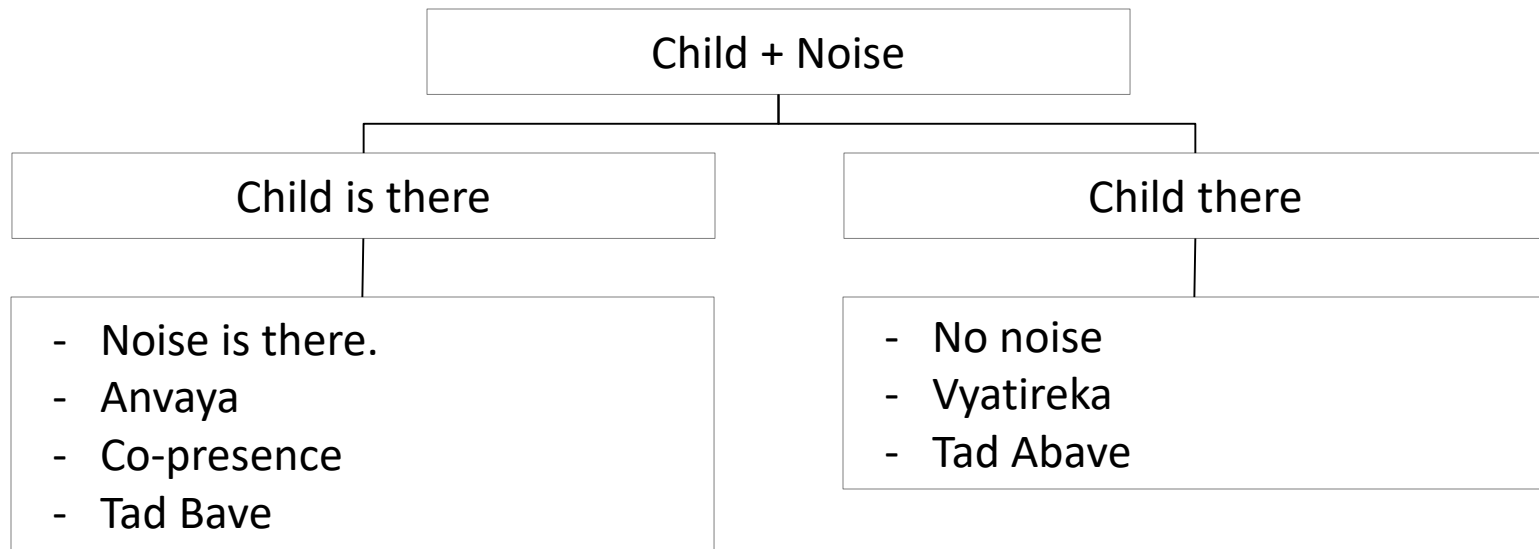
• **Method to reveal Atma :**

Anvaya (Co-presence) – Vyatireka (Co-Absence) – Panchadasi Chapter I.

Vyavrutta	Anuvrutta
<ul style="list-style-type: none"> <li>- Changing states</li> <li>- Feature of changing things, can't stand each other.</li> <li>- Can't be child and Adult, waker and dreamer at one time.</li> <li>- Adhyasa, Attributes.</li> <li>- It is there sometime and not there other time.</li> </ul>	<ul style="list-style-type: none"> <li>- Changeless I am.</li> <li>- Always same, constant.</li> <li>- Substratum.</li> <li>- Goes parallel all the time.</li> <li>- Anu-gachhati</li> <li>- Alongwith.</li> </ul>

- Do Sadhana when healthy, Viveka is sharp, own up Atma. Disown Anatma body, mind.
- When Viveka dull, difficult to remain alert.
- Effort not to reach, obtain, experience but to know Atma, this is me, knowledge.

- Drop Adhyasa of Body, mind, Anatma, with problems.
- I am Sakshi, ever present, illumining all thoughts coming and going.
- I illumine thought, not object referred by thought.
- Atma revealed in form of Sakshi, Chaitanya Svarupa.



- Therefore Child cause of noise.

Waking	Sleep
<ul style="list-style-type: none"> <li>- Consciousness + Body is there in waking.</li> <li>- Anvaya</li> <li>- Buddhi active.</li> </ul>	<ul style="list-style-type: none"> <li>- Consciousness is there.</li> <li>- Body, Buddhi is not there in sleep.</li> <li>- Vyatireka</li> <li>- Problems belong to Buddhi not to me consciousness is the logic.</li> </ul>

Person + Wig	Person is there wig not there
<ul style="list-style-type: none"> <li>- Reality hidden</li> <li>- Anvaya</li> </ul>	<ul style="list-style-type: none"> <li>- Vyatireka</li> <li>- Reality – Bald Person noticed</li> </ul>

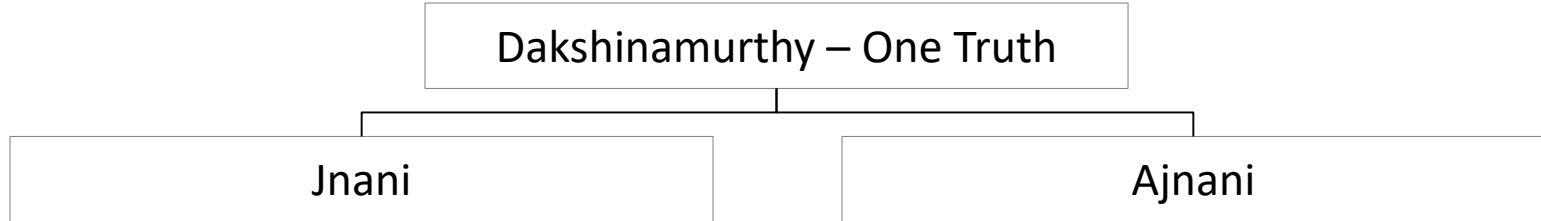
- Meditate, remain Sakshi.
- Remain physically steady first, then mentally remain quiet, get knowledge of Sakshi and own up.

## Verse 8 :

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः  
शिष्यचार्यतया तथैव पितृ पुत्राद्यात्मना भेदतः ।  
स्वप्ने जाग्रति वा य एष पुरुषो माया परिभ्रामितः  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ८ ॥

viśvaṃ paśyati kāryakāraṇatayā svasvāmisambandhataḥ  
śiṣyacāryatayā tathaiva pitṛ putrādyātmanā bhedataḥ |  
svapne jāgrati vā ya eṣa puruṣo māyā paribhrāmitaḥ  
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 8 ||

He, who is the Purusa, whirled in maya, sees, in Himself, the world of cause-effect diversely related as possessor and possession, father and son, and as teacher and taught, both in the state of waking and of dreaming;... to Him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 8]



- Who has ignorance?

### Purva Pakshi :

- How Brahman ignorant?
- You think you are Brahman.
- How Jnanam solves problem?

### Shankara to Ajnani :

- Why are you lost, confused, crying, reason is illogical.

## **Verse 8 :**

- Purusha – Conscious being deluded by Maya, Paribramitaha.

## **Teacher Tells :**

- You are the truth, paramatma.

## **Student lost in :**

- Karya – Karana Sangata world.
- Cause – effect Vyavaharika Satyam.
- Assumes all relations.

## **Sva Swami Sambandathaha :**

### **I) Swami – Dasa :**

- Master – Servant.

### **II) Secular Relationship :**

- Disciple – Teacher.

### **III) Social Relationship :**

- Father – Son
- Doctor – Patient.

## **How Advaitam?**

- In Dream, one entity becomes cow, cart, milkman.
- Duality negated on waking up to Jagrat Avastha.
- Jagrat also drops off once you wake to divine state of consciousness.
- One truth playing in Jagrat, Svapna.



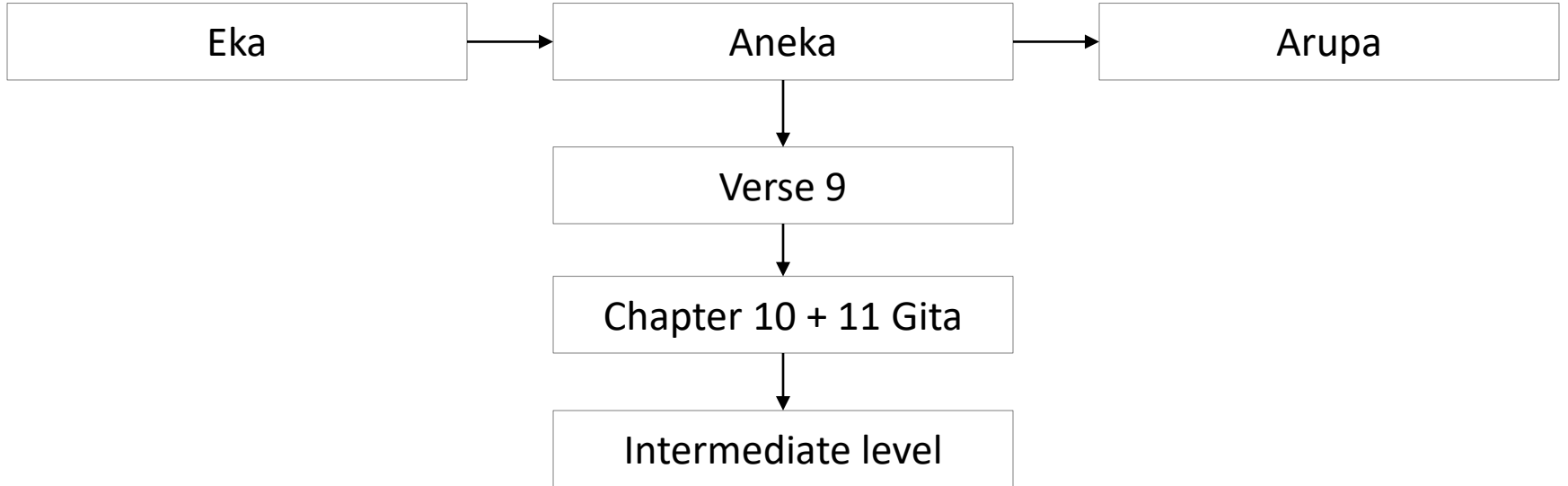
## Verse 9 :

भूरम्भांस्यनलोऽनिलोऽम्बरमहर्नाथो हिमांशुः पुमान्  
इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकम्  
नान्यत् किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभोः  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

Bhūr-ambhāṃsy-analo-'nilo-'mbaram aharnātho himāṃśuḥ-pumān  
ity-ābhāti carā-cara-ātmakam-idaṃ yasyaiva mūrty-aṣṭakam |  
na-anyat kiñcana vidyate vimṛśatāṃ yasmāt-parasmādvibhoḥ  
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 9 ||

He, whose eight-fold forms are the “Earth, Water, Fire, Air, Ether, Sun, Moon and Jiva”, and who manifests Himself as this universe of the movable and immovable objects – and besides which, the Supreme all-pervading lord, there exists nothing to those who reflect well upon... to Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 9]

- Verse 9 for Upasana for Eka Rupa seekers and who can't go to formless directly.



- See God everywhere, not only in Puja Room.

- **Ishvara Akara, all knowing, I am Paramatma must replace.**  
**I am this body and mind.**
- **Once you control Raaga, Dvesha, can have Bhagvan Darshanam everywhere, man minus Ahamkara is God.**

**Vishwaroopa 8 fold form  
(Ashta Murti)**

**5 Elements :**

- Buhu – Earth
- Ambasi – Water
- Anala – Fire
- Anila – Air
- Ambaram – Space

- Ahar – Natha
- Lord of Day
- Sun
- Intellect

- Hima – Snow
- Amshu – Ray
- One with cooling Rays.
- Moon, Mind.

**Puman :**

- Jiva
- Ahamkara.

- Conditioned
- Total Cosmic existence
- Sat Principle
- Jagat
- Experienced

- Conditioner
- Consciousness
- One Chit Principle
- Jiva
- Experiencer.

Gita :

भूमिरापोऽनलो वायुः  
खं मनो बुद्धिरेव च ।  
अहङ्कार इतीयं मे  
भिन्ना प्रकृतिरष्टधा ॥ ७-४ ॥

bhūmirāpō'nalō vāyuḥ  
khaṁ manō buddhirēva ca ।  
ahaṅkāra itīyaṁ mē  
bhinnā prakṛtiraṣṭadhā ॥7-4॥

Earth, water, fire, air, ether, mind, intellect, egoism; these are my eightfold Prakṛti. [Chapter 7 – Verse 4]

Upadesa Sara :

जगत ईशधी युक्तसेवनम् ।  
अष्टमूर्तिभृद्देवपूजनम् ॥५॥

jagata īśa-dhī yukta sevanam ।  
aṣṭa-mūrti bhṛd deva-pūjanam ॥5॥

Serving the world with the attitude of serving the Lord is the (true) worship of the Lord, who is the wielder of the eight-fold-forms. [Verse 5]

Karma Yoga

Bhakti Yoga

Jnana Yoga

Outside, seen as seva.

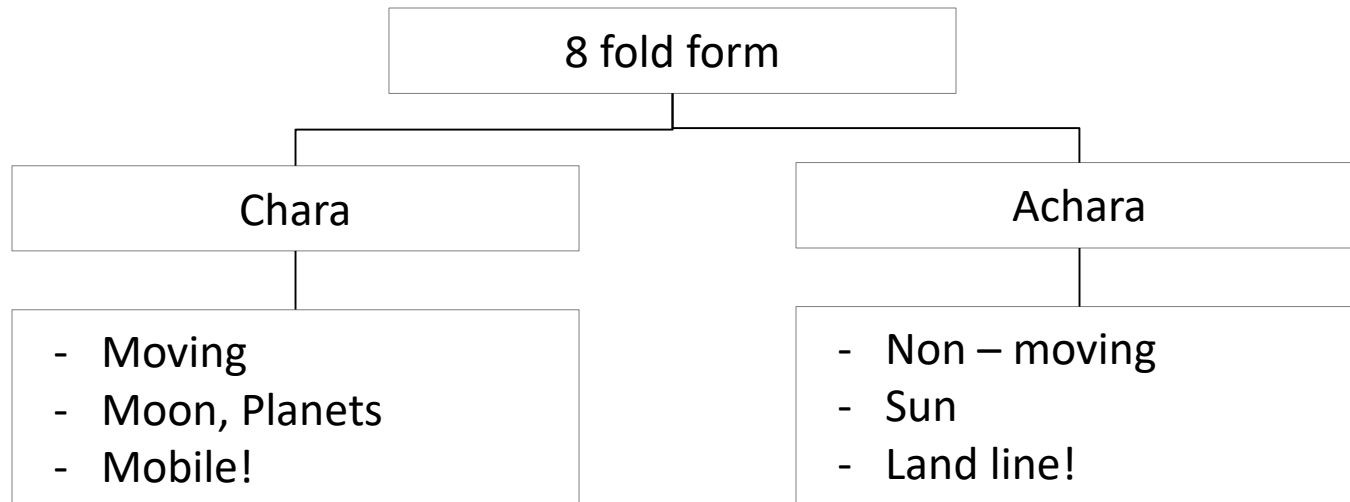
- Not separate path, inner expression.
- No Karma Yoga possible without Bhakti.

- Without loving someone, can't work for him.
- Mother works for children because of love.

- Become Bakta, see Lord in all, and can work for all, Sevanam.
- Serving 8 fold God is Deva Puja.
- Done Eka Murti Puja, Start Ashta Murti Puja.

### Chinmaya Video :

- Gurudev's "Love Made Possible".
- I love all because I love god, without Prejudice, Raaga, Dvesha.
- Without Satsang, will never know God is everything.



- Vimishrutha Na Anyat Kinchana.
- Nothing other than Supreme Paramatma of 8 fold nature exists.
- Nothing outside god, god all inclusive.

- Life Long Sadhana, can invoke God in Shivalinga, Shaligrama, turmeric, water, cow, Tulasi Vatavriksha, ocean, hill.
- Our prayers begin in bed ends in bed.
- Do Seva with this understanding.
- Karma Yoga with Bakthi Yoga with Seva.
- Vimrushat – One who contemplates.
- Swami Bodhatmananda's another name considered Swami Vimrushatananda.
- He didn't like.

## Verse 10 :

सर्वात्मत्वमिति स्फुटीकृतमिदं यस्मादमुष्मिन् स्तवे  
तेनास्य श्रवणात्तदर्थमननाद्ध्यानाच्च संकीर्तनात् ।  
सर्वात्मत्वमहाविभूतिसहितं स्यादीश्वरत्वं स्वतः  
सिद्ध्येत्तत्पुनरष्टधा परिणतं चौश्वर्यमव्याहतम् ॥

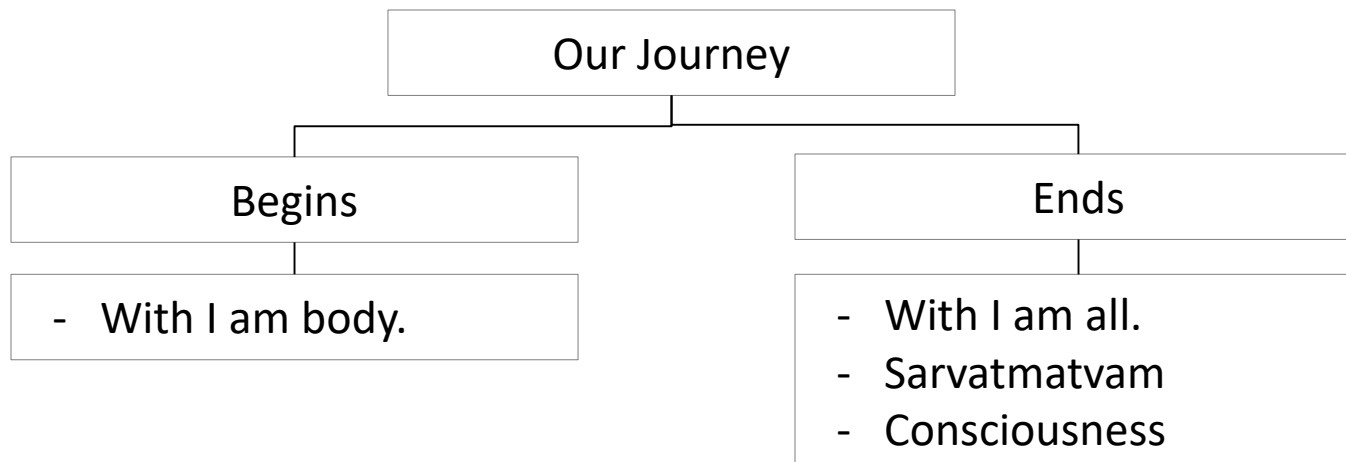
sarvātmātvam-iti sphuṭīkṛtam-idam yasmād-amuṣmin stave  
tenāsya śravaṇāt-tadārtha-mananāt dhyānāt-ca saṅkīrtanāt |  
sarvātmātvā-mahā vibhūti sahitaṁ syād-īśvaratvaṁ svataḥ  
siddhyet-tat-punar-aṣṭadhā pariṇataṁ caīśvaryam-avyāhataṁ || 10 ||

The Knowledge “all-this-atman” (Sarva-atmatvam) has been explained in this hymn and so, by hearing it, by reflecting and meditating upon its meaning and by reciting it, one will attain that divine state, endued with the glory of the all-self-hood, along with the permanent eight-fold holy, powers of Godhood. [Verse 10]

- Essence of Vedantic teaching.
- Sarva Vedanta Siddanta Sara Sangraha.

I) Sarvatmatva Bavana, I am all.

II) Phala Shruti, why study Dakshinamurthi.



### a) Sphutikritam :

- All stanzas clearly said in one word.
- “Sarvatmatvam”
- Sakshat Tat Tvam Asi.
- That Dakshinamurthy is you.

### b) Sravanat :

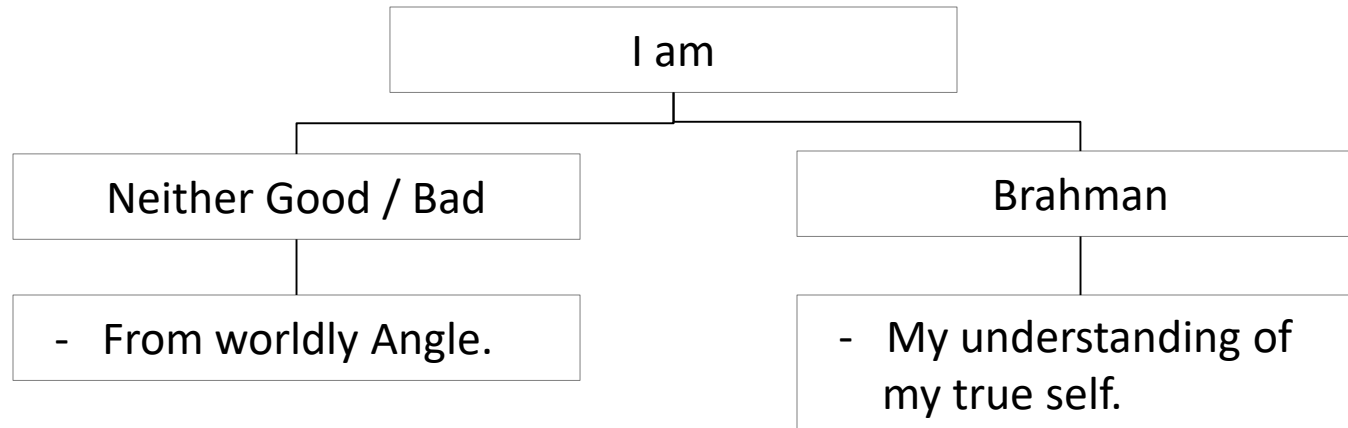
- Spending life keeping consciousness as the goal, essential teaching.
- One entity.

### c) Dhyanat :

- I am atma which is all.
- Like watching suspense movies, remember in the mind, doing Nididhyasanam.

### d) Tad arthamanam :

- With the meaning, I “Consciousness” am all, unrelated.

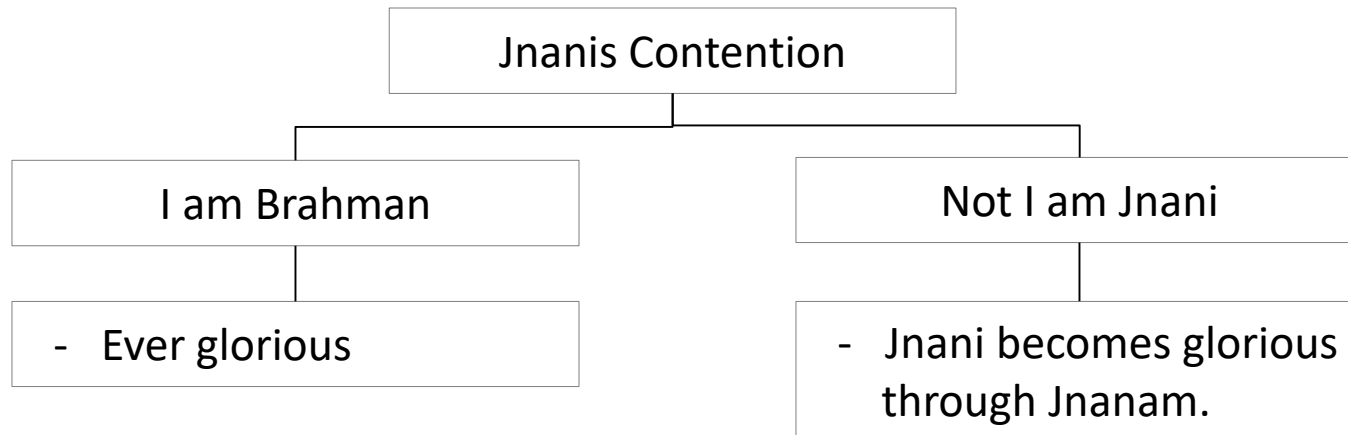


### e) Sankirtanat :

- Repeatedly listening, teaching.
- No I will become all.
- I am eternally all, I will never become all.
- Jnanis Vibhutis depends on knowledge.

### f) Ishvaratvam Svataha :

- Will get in due course.
- I am Brahman is a fact, I was, am, will ever be Brahman.



- Ishvaras 8 attributes comes to Jnani Mahima, Garima, lagima,...
- Truth and expresses as everything.
- Individual may get all glories.



Sadhakas

4 types

Brahma Jnani + Siddhis

Only Jnanis /  
No Siddhi

No Jnanam /  
Only Siddhi

No Jnanam /  
No Siddhi

- Hanumanji had Siddhis.
- Aartha Baktas want to see Chamatkaar.

### **Mandukya Upanishad :**

- Jnani with unobstructed knowledge gains Ayshvaryam.